2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

or dried grass was stuffed in them for the sake of warmth. For walking over snow they used shoes made of wood and thongs of skins.

The old women and widows wore hoods. These had a hole left at the back of the head for ventilation, and their aprons were nicely ornamented with patterns. The women were very proud of their fancy needle-work, the patterns of which were tastefully worked in. The materials were Japanese stuffs and coloured cottons and threads. The groundwork was the ordinary native elm-bark cloth. All patterns were worked from memory, and some of the women and girls were very expert at this kind of work.

Before elm bark is stripped from the trees, the dryads or spirits are always worshipped and appeased. The following story told me by an Ainu will explain why this is so.

"It is good to take the bark of elms and make clothing of them. There is no sin in skinning the tree; but mark, the elm harbours many—very many—demons. It is for this reason that it is sometimes called "very wicked elm tree." And it is particularly called by this name if it has caused an accident. Now, once upon a time some people went to get elm fibre. They journeyed far into the mountains, searching for a good tree. At last they came to a place where there stood a very fine one, leaning over a precipice.

"The bark was of very good quality. The people came up to it—to this very king of elms—and commenced to strip the bark off. They cut it round near the roots and pulled at it till all at once it slipped off the trunk and in the twinkling of an eye peeled itself right up to the very top. The people held on fast, for, alas, it all happened so suddenly that they had no time to let go. Retaining their hold for dear life with both hands, all of them were in a moment swung over the deep precipice and seen dangling over the valley. There they swung, miserable creatures, to and fro, to and

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

On the southern coast some of the civilised tribes have either adopted Japanese *kimonos* altogether, or make their *atzis* after the same pattern, to ingratiate themselves with their masters, on the principle of imitation being the sincerest flattery, and perhaps also because they come cheaper in the end. The *atzis* reaches below the knees, and is folded round the body. It is kept in position by a girdle or belt of the same material, or of bear or sea-lion skin. This *atzis* is ornamented with embroidery both back and front, round the sleeves, round the neck, and all round the border, or, as we should say, hem. The embroideries are done in Japanese coloured cottons and threads. The colours are invariably red, blue, and white, on a background of this yellow *Ulmus campestris* cloth. They have the same characteristic patterns, and are identical with the ornaments on knife-sheaths, drinking-bowls, moustache-lifters, &c., as the readers will find in the chapter on the "Arts of the Ainu." Men and women wear *atzis* of the same shape, only those of the women are longer than those of the men, and reach nearly to the feet. Moreover, the patterns which are embroidered on the men's dresses are not considered suitable for the women's, and *vice versâ*. Women—who, by the way, do all these embroideries—have to content themselves with the simplest patterns devisable—a mere thin line of blue stitches; but they give to the men a more elaborate ornament. They first sew on heavy bands of material, which then they embroider in highly complicated patterns, thus giving a much heavier and handsomer appearance to the male *atzis*. In winter the sleeveless fur jacket is sewn over the *atzis*, and, as has been said, women wear the deer-skin gown as an under-garment. Ainu embroideries vary considerably, not only in different tribes and different villages, but also in each family, according to the talent and patience possessed by the embroidress. It takes an affectionate wife a year or longer to ornament the elm-bark dress of her beloved husband, and in the case of a chief's robe the work never comes to an end, as additions are constantly made. Children have an extremely simple embroidery, when any, round the sleeves and hem of the

BACK OF ATZIS.

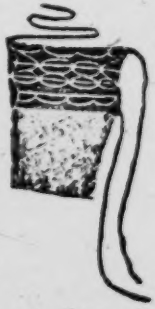
4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

atsis, but never any, simple or elaborate, either on the back or front.

I have often seen women working patiently hour after hour while sitting on the tiny door of their storehouses; and the result of their labour would be half an inch of coarse stitching, which for them was a great work of art. Most Ainu now possess needles of Japanese manufacture, but in former days they had only bone needles, and instead of fine well-dyed Japanese thread were obliged to be content with the fibre of the elm tree dyed black. The ornamentations on the *atsis* of Ainu who have no Japanese needles are necessarily a great deal coarser and simpler than those which are done with steel needles and cotton threads. The essential characteristics are the same in both. In sewing together skins for winter garments fish-bone needles are often used up to this day.

These embroidered clothes, when new, are only worn on grand occasions, as at a bear festival, or when paying a visit to a neighbouring village. A few rags constitute the usual every-day costume, and no difference is made between the in-door and the out-of-door clothing. In fact, most Ainu sleep in their clothes, such as they are.

One article of dress which is worn by all alike, young and old, male or female, is the *hoshi*, or leggings. Like their gowns, these are sometimes made of the inner fibre of the elm-tree bark and sometimes of rushes and reeds plaited as in the ordinary rush matting. When of elm-tree bark, they are often embroidered in the upper part, as can be seen in the illustration. They are fastened just under the knee by means of the two upper strings, then wrapped tightly round the leg and bound round the ankle with the lower and longer ribbon. The Ainu go barefooted in the summer, but during the winter months, when the cold is too severe for this, they cover their feet with mocassins and long boots made of salmon-skin, and often of deer-skin. When the Ainu goes for a long journey or a hunt, during which he has to traverse rough ground, he generally protects his skin boots—the soles of which would



THE "HOSHI."

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

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INTRODUCTION

bone implements, and made clothing of bark cloth, skins and feathers. Barter trade with Japanese as well as Manchurian and Siberian tribes was already established, and millet was cultivated, probably introduced by the Japanese.

Chiefs called *Kotan Korokuru* (village ruling chiefs) are mentioned, but also chiefs of much larger areas, having two hundred or more retainers. In 1739 a Japanese record states that the Ainu of East Hokkaido were sturdy, and apt to defy Matsumae law.

[643] It seems clear that the Japanese treated certain Ainu, whom they considered suitable, as paramount chiefs, but whether the Ainu themselves regarded these chiefs in this light is doubtful. However, they were able to combine against Japanese aggression in the serious rebellion of 1669 and again in 1789.

648 Japanese policy varied from direct aggression and prohibitions against any kind of personal contact with the native population to 177 periods of appeasement and encouragement of the adoption of Japanese customs by the Ainu, and even miscegenation. Coastal [464] trading posts were established, and Ainu fishermen were employed as labourers in fishing and making oilcake; they were paid in kind, which was barely sufficient for their daily needs. During the [251] periods of forced labour they were unable to preserve and store salmon for the winter as was their custom, so when the fishing season was over they were left to starve. Hunters living away from the coast fared better; they could supply hawks, eagle feathers, skins and bear liver to the Japanese without changing their mode of life. The encouragement of agriculture in no way compensated the Ainu for the prohibitions of hunting and fishing which were, from time to time, and in various districts, imposed upon them.

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